

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3638.
NEW SERIES, No. 742.]

LONDON, SATURDAY, MARCH 16, 1912.

[ONE PENNY.

PRAYERS: NEW AND OLD.

Suitable for Church, Family, or Private Worship.

By P. E. YIZARD.

THIRD EDITION. Price 1s. 6d. net.

"The prayers are redolent of the deeper piety of all ages and sections of the Christian Church. They are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and Man. The book is a good one.—*Inquirer*."

"The yearnings and outreachings of the human heart were never expressed in truer language nor in fewer words."—*Rock*.

"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been successful."—*Literary World*.

PHILIP GREEN, Essex Hall, Essex Street, Strand.

Liverpool District Missionary Association.

SIMULTANEOUS COLLECTIONS

In support of the work of the Association will be held next **Sunday, March 17**, at all the places of Worship in the district.

THE ANNUAL MEETING

will be held on **Saturday Afternoon, March 16**, at the **Ancient Chapel Meeting Room**, at 4 p.m.

Reports of the work at West Kirby, Bootle, St. Helens and Garston will be presented.

Rev. J. COLLINS ODGERS, *President*.
T. R. COOK, *Treasurer*.
Rev. H. D. ROBERTS, } *Secretaries*,
B. P. BURROUGHS, }
15, Sweeting-street, Liverpool.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 17, at 11 a.m.
Dr. JOHN OAKSMITH.
"God's Englishmen."

" at 7 p.m.
Mr. F. GOULD,
will give a Specimen Moral Instruction Lesson to a Class of Children instead of the usual Discourse.

Wednesday, March 20, at 8.30 p.m.
Mr. G. E. O'DELL.
"Temperament and Religious Disciplines."

Friday, March 22, at 5.30 p.m.
(Service for Bible Study.)
Mr. G. E. O'DELL.
"The Ethics of Christ's Parables:
IV. Parables of Justice."

ALL SEATS FREE.

PROVINCIAL ASSEMBLY OF LAN- CASHIRE AND CHESHIRE.

THE PROVINCIAL ASSEMBLY LECTURE FOR 1912 ::

will be delivered in the

**Memorial Hall, Albert Square,
Manchester,**

On Thursday, March 28, at 7.30 p.m.

by Sir HENRY JONES, LL.D., D.Litt.,
of Glasgow.

Subject:—"The Immanence of God and the
Individuality of Man."

The Rev. R. TRAVERS HERFORD, B.A., Presi-
dent of the Assembly, in the Chair.

Admission Free.

H. ENFIELD DOWSON, B.A. } *Hon.*
N. ANDERTON, B.A. } *Secs.*

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

March 17, Rev. W. H. DRUMMOND, B.A.

March 24, Rev. NEANDER ANDERTON, B.A.
(of Monton, Manchester).

March 31, Rev. JAMES HARWOOD, B.A.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

THE ANNUAL MEETING of
Subscribers and Friends will be
held at 7.45 p.m., on **Monday,
March 25**, at **Stamford Street Chapel,
S.E.**, when CHARLES HAWKSLEY, ESQ.,
President of the British and Foreign
Unitarian Association, will preside.

Tea, to which Friends are cordially
invited, will be provided at 7 p.m.

A. A. TAYLER, *Hon. Sec.*

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

SECRETARIES of CONGREGA-
TIONS desiring GRANTS from this
Fund may obtain the needful forms of
application by writing before March 31 next,
to

FRANK PRESTON, *Hon. Sec.*,
Meadowcroft, North Finchley, London, N.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

Next Entrance Examination, March 29.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President*.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors*.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical,
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 17.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. A. C. HOLDEN, M.A.; 7, Rev. JOSEPH WILSON.
 Forest Gate, Upton-lane, 11, Rev. A. H. BIGGS, M.A.; 6.30, Mr. S. P. PENWARDEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. JOHN ELLIS; 3 and 7, Rev. A. H. BIGGS, M.A. Sunday School Anniversary.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. CHARLES HARGROVE, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. R. W. HOLLOWAY; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. H. DRUMMOND, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. J. WILSON 7, Rev. J. A. PEARSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. G. FIELD.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN Row, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. W. CHYNOWETH POPE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. H. M. NOLAN, M.A., B.Litt.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

MARRIAGE.

COLEGATE—TENBOSCH.—On March 11, at Essex Church, Kensington, W., by the Rev. F. K. Freeston, William Arthur, youngest son of R. Colegate, Earlywood, Sutton, Surrey, to Nora Tenbosch, youngest daughter of Mrs. J. P. Brunner, The Knoll, Sefton Park, Liverpool.

DEATH.

FELLOWS.—On March 12, Catherine Allison Fellows, of Wolverhampton, in her 84th year. Will friends accept this the only intimation.

Situations

VACANT AND WANTED.

LADY HOUSEKEEPER.—Re-engagement required; experienced, excellent references.—A. B., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

March 2nd contains the following Articles:—

"The Extirpation of the Fit." By Professor GRANGER.

"Strikes."

"Some Thoughts on Comprehension."

March 9th—

"A Vision of the Life Eternal." By the Rev. WILFRID HARRIS, M.A., of Adelaide.

"Daffodils." By J. TYSSUL DAVIS.

"A New Light on Unemployment."

Any of the above numbers, post free, 1½d. 3, ESSEX STREET, STRAND.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	163	BOOKS AND REVIEWS :—		North and East Lancashire Unitarian Mission	173
IMPERFECT SYMPATHIES	164	James Hutchinson Stirling	169	A United Summer School for Social Service Unions	173
LIFE, RELIGION AND AFFAIRS :—		Literary Notes	170	Ministers' Pension and Insurance Fund	174
Evolution and Religion	165	Publications Received	170	The Social Movement	174
Life in an American Village	166	FOR THE CHILDREN :—		Announcements	174
CORRESPONDENCE :—		Hugh Latimer (1490-1555).—I.	170	NEWS OF THE CHURCHES	174
Methods of Violence	166	MEETINGS AND SOCIETIES :—		NOTES AND JOTTINGS	175
A Free Catholic Church	169	South African Notes	171		
		Mansford Street Church and Mission	172		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is impossible not to refer to the Coal Strike though the prospects of peace are still shrouded in the secrecy of private negotiations. The miners having shown their determination have consented to negotiate, and the country is basing its hopes of a speedy settlement upon this more conciliatory attitude, though the Welsh and Scotch owners have abated none of their hostility to the minimum wage. The tranquillity and good order of the community under the strain have been remarkable, in spite of some disquieting symptoms of rising temper. Meanwhile, a formidable coal strike has begun in Germany and is threatened in the United States, a warning that the present labour unrest has a deeper and more pervading cause than the special hardships of local conditions.

* * *

THE Bishop of Durham, who disclaims any sympathy with collective Socialism as a way to general happiness, but acknowledges a large measure of justice in the miners' demands, has made a strong appeal to the well-to-do not to injure the community by a selfish regard for their own comfort or pleasure during this time of stress. "I address myself," he writes, "to all who care for neighbour and country. I appeal for the keeping of a wholesome Lent (in no merely ecclesiastical sense), a Lent of plain living, in order to unselfish, public-spirited thinking, and to that wise but willing giving (not of money only) which plain living facilitates. I appeal for a watchful handling of our means and our habits, as by those who know that we all, persons and classes, are members of one another, and therefore inexorably responsible to one another,

able to help or hurt one another indefinitely as we remember this or forget it."

* * *

MR. BIRRELL made a vigorous speech in favour of Disestablishment on Thursday at a joint gathering of the Protestant Dissenting Deputies and the Liberation Society. He spoke, he said, as one who valued the proud tradition of Nonconformity, for he was above everything else a historic Nonconformist. He met the plea that we needed an established church because we were a Christian nation by the statement, that if it were so it could only be, having regard to our innumerable differences of religious opinion, that after all there was such a thing as common Christianity. But the dominant party in the Church of England would have nothing to do with this suggestion and rejected it as a delusion and a snare. He held himself that it was no longer possible to defend church establishment on the ground that the Church of England was the one true church or because of its comprehensiveness. Between the Catholic and the Protestant parties there was a gulf fixed which could not be bridged. His objection to establishment was one of principle and not of majorities.

* * *

THE address which Mr. Ramsay MacDonald gave in Manchester last Sunday on "The Church and Labour Unrest" had in it rather more heat than light. He placed his finger, it is true, on some sore spots in our spiritual economy when he referred to the dependence of the churches upon wealthy people and complained of a want of down-rightness in the attack of the pulpit upon the sins of the rich. But he allowed himself simply to play to the gallery when he asked the rhetorical question, "If a man were in grief or doubt, if he wanted to know what was right or wrong in a situation, would he think of going to a bishop to instruct or enlighten him? He would not." Mr.

Macdonald must know quite well how easily an anti-clerical appeal of that kind goes down with the sort of audience which he was addressing. There are, unfortunately, worldlings in all the churches, and there are saints among dignitaries and bishops. Men like the late Bishop King, of Lincoln, may be quite mediæval in their personal opinions about property and stand outside the storm-centres of the social movement, and yet possess an invincible attraction for us in the moral crises of life, and minister spiritual healing to the soul of which few men know the secret.

* * *

It is nearly twelve years since the Royal Commission on Vivisection was appointed, and, after the leisurely manner of Government inquiries, it has only just presented its report. After examining a large number of witnesses eminent in physiological, pathological, and sanitary science, the Commissioners state that there can be no doubt that the great preponderance of medical and scientific authority is against the opponents of vivisection. This, in their opinion, is more markedly so now than was the case before the Royal Commission of 1875. On the moral question they express themselves as follows:—"After full consideration we are led to the conclusion that experiments upon animals, adequately safeguarded by law, faithfully administered, are morally justifiable and should not be prohibited by legislation."

* * *

THE general recommendations to which public attention will naturally be directed are not of a very important character and will not require special legislation. They are in the direction of an increase in the inspectorate, and additional restrictions regulating the painless destruction of animals which show signs of suffering after experiment. On the latter point there is a Minority Report signed by Colonel Lockwood, Sir William Collins and Dr. Wilson.

who go a good deal further than their colleagues felt themselves able to do. The Minority also think that additional legislation is necessary in order to secure the undivided responsibility of the Secretary of State, aided by skilled advisers, and exercising control and supervision by an adequate staff of inspectors. In regard to further protection for domestic animals, most of the Commissioners agree that, in the event of any alteration in the existing procedure, the special enactments now applicable to horses, asses and mules might be extended to dogs, and also to cats and to anthropoid apes.

* * *

On the whole the report should bring some measure of relief to the public mind. It is marked by a grave sense of responsibility and is the work of humane men. The recommendations also are all in the direction of restriction. The scientific evidence will be subjected to keen scrutiny, but there seems to be little reason to suppose that the conclusion is likely to be shaken that experiments have helped to prevent or alleviate great human or animal suffering. With that many people will be content, but there are others whose attitude is not based upon a calculation of benefits, but upon respect for the sanctity of animal life and a strong repugnance to the infliction of pain. For them the issue of the Report will simply mark a stage in a long struggle, and a fresh presentation of the scientific evidence will in no way affect the protest of conscience.

* * *

THE deputation to the Archbishop of Canterbury on New Testament Revision, to which we referred last week, has no intention of allowing the matter to rest. In the *Daily News* the Dean of Norwich returns to the attack on the literary quality of the Revised Version. He acknowledges that the revisers of 1880 were Greek scholars of the first magnitude, but just as certainly they were not English scholars. The memorial presented to the Archbishop, he points out, was signed by almost every professor of English literature and almost every headmaster of the great public schools. He ventures to sum up their feeling in the judgment passed by Matthew Arnold when the Revised Version of the New Testament first appeared:—

“If by an act of authority the new version could be made to supersede the old, and the old to go out of use, a blow would be struck at religion in this country far more dangerous than the hindrances with which it has to contend now. The new enemy would be indifference, an ever-growing indifference to a New Testament which failed to delight and move men like the old, and to fix its phrases in the memory.”

IMPERFECT SYMPATHIES.

At the present juncture we should like to recommend our readers to make acquaintance with “Seems So!” the striking volume which Mr. STEPHEN REYNOLDS has written in collaboration with his fisherman friends BOB and TOM WOOLLEY.* It is called a working class view of politics, but it is something much more than that. It is an illuminating study of the mind of the poor and its method of approaching the chief problems of life, which is likely to upset many complacent theories and to make us conscious of the extent to which we are the victims of imperfect sympathies. The difficulty which lies in the way of most reformers and frustrates many of their efforts is ignorance of the material with which they have to deal, and the steady refusal of the legatees of their bounty to accept the most cleverly devised schemes for their welfare, which neither meet their need nor satisfy their desire. We are all the victims of our class-consciousness, and we are tempted to apply the standards and judgments which are natural to a man entrenched behind a secure bank-balance to the habits and sentiments of the poor. We often do this not through any lack of goodwill, but chiefly from invincible ignorance of any other type of life but our own. A new method of approach through the mind of the other man is what we need chiefly, and whatever reveals that mind to us at work amid all the varied conditions of its own life, thinking what it actually does think and not what we believe it ought to think, has a value at the present time far beyond that of abstract theories of justice or ideal schemes of brotherhood.

It is the signal merit of “Seems So!” that it does this in a convincing and disquieting way. The middle-class man will receive a severe shock to his complacent confidence that his own scheme of life is the best for all men. Mr. REYNOLDS is very emphatic in his condemnation of the folly of trying to force upon one class the standards and ideals of another. He goes further, and insists that some of the things which have been done with a most genuine desire to improve the lot of the poor are met with resentment because they violate some of their deepest instincts. For instance, a great deal of modern social legislation involves an elaborate system of inspection. The poor man regards this as a violation of the privacy of his home. The inspector stands for a type of interference with his domestic affairs which rouses him to anger, and he knows quite well that the rich man's house is not liable to this form of legal intrusion by “the bogey-man” at every hour of the day. “After several years

of life in a working-man's home as one of the family—not from necessity exactly, nor yet as an investigator, but from choice—I confess frankly,” so Mr. REYNOLDS writes, “that I should certainly hoodwink an inspector, not simply for the sheer joy of baulking him, but as revenge for his intrusion into our home.”

Mr. REYNOLDS has also a good deal to say about the false judgments which are passed upon the poor through a failure to recognise the subtle differences in moral standards and the varying intensity of hatred or admiration as we move from one class to another. He quotes with approval the following words by Miss LOANE: “They range the list of human virtues in a different order from that commonly adopted by the more educated classes. Generosity ranks before justice, sympathy before truth, love before chastity, a pliant and obliging disposition before a rigidly honest one. In brief, the less admixture of intellect required for the practice of any virtue, the higher it stands in popular estimation.” If this is true, and it will hardly be called in question by men who can speak from experience, we have another instance of the danger of trying to exert moral influence or raise the tone of life into conformity with what we ourselves deem best on a basis of imperfect sympathies.

We must find room for one more quotation, for it deals with the economic problem which is so acute at the present moment:—

“The question of wages and earnings, though capable, in books, of economic treatment, is not in life a purely economic matter. It is nothing so simple. No doubt the reason of the grievance is a stark inequality of reward for different kinds of work, but the driving force behind the grievance is social and personal—a matter of feeling and class-friction. The labourer's self is even more hurt than his pocket. He sees that the brain-worker is paid on a different scale altogether; that the professional man, though he calls himself poor, lives pretty well; that the negotiator is still more highly paid; that the organiser exacts a heavy toll for arranging other people's labour; that the manipulator of money and of the necessities of life stands to make a huge fortune; while he himself is lucky if he merely lives with few of the comforts and pleasures which the brain-worker takes as of right, and with nothing to look forward to after all his work except a still poorer old age. He sees all that plainly enough, but it is the calm assumption of superior worth on the part of the ‘likes o' they,’ or the more offensive holding of their own on the part of half-bred people, which drives it home.”

This passage is not an argument; it is a statement of plain unvarnished fact, which will not cease to exist if we resolve to close our eyes to it. But that is the last thing which any sensible man will wish to

* London: Macmillan & Co. 5s. net.

do. He will resolve to try to understand the meaning of it, and to place himself in the shoes of the man who murmurs in the bitterness of his soul, "You works an' slaves an' worries, an' never gets no for'arder. You do get five bob a week to die on, come you'm seventy, if you ever are." We imagine that few of our readers will quarrel with Mr. REYNOLDS' plea, that ultimately "work is a giving of life one way or another, in return for the means of more life than could otherwise be obtained—in return, that is to say, not only for the means of living, but for the means of living more fully." But we shall have to escape from a whole network of imperfect sympathies if we are to realise the full significance of these words, and to see in the masses of men who are defeated in hope and never get "no for'arder" the spiritual bankruptcy of civilisation itself.

LIFE, RELIGION & AFFAIRS.

EVOLUTION AND RELIGION.

THERE are, and probably always will be, numbers of seriously minded people who gladly welcome any support which Science seems to give for their religious conviction that the cosmos is ordered by a personal will and purpose, and cannot avoid regret, when such support is denied; so long as that is the case there will always be room for discussions on the subject of this article. The article itself is prompted by the reading of a new edition of the late Samuel Butler's "Evolution, Old and New,"* and by consequent reflections on some still unsettled controversies in the realm of Science. The re-issue of Butler's book wakens an echo of a controversy of thirty odd years ago which did not at the time seem to be of great importance, but which, in more recent years, has assumed a position of considerable prominence, and the issue of which can hardly fail to affect seriously at least one form of the religious consciousness. Samuel Butler, as we have said in these columns before, a writer of remarkable power and insight, found himself driven into opposition to the current Darwinian view of Evolution, and his opposition centred especially round one point. In the general theory of the evolutionary process, the fact of variation played an important part. How was such variation brought about? Darwin replied that variation is due to the power of "natural selection" (a phrase, by the way, which is now treated with far too much familiarity and far too little respect). Now, whatever may have been the case with Darwin himself, there is no doubt that, in the merits of his immediate followers, this view of the matter gave an almost completely preponderating place

and value to environmental forces in the development of life; it is Nature, in the form of surrounding conditions and circumstances, who is responsible for every change in the organism. Nature selects, and perhaps induces, variations in the individual which help it to survive: the whole impulse is external; Nature, environment, gives the push, and the organism responds as best it can. If it is lucky, and if selection is kind, then survival is the reward: otherwise, extinction is the inevitable doom. This relatively simple hypothesis undoubtedly covered a multitude of facts and was an excellent basis for valuable observation and experiment; but it led with certainty to a wholly *mechanical* view of the world, and produced those visions of the "gladiatorial show" which Huxley made familiar; all mysteries were to be solved in terms of cause and effect and with physico-chemical formulæ. All notion of purpose in nature went by the board, and the hypothesis of evolution seemed utterly opposed to the convictions of religion. "I maintain," wrote Professor Haeckel in 1876, "with regard to the much talked-of 'purpose in Nature' that it has no existence but for those persons who observe phenomena in plants and animals in the most superficial manner"; and the neo-Darwinians generally agreed with Haeckel. Butler and some few others refused submission; they knew of another view of the evolutionary process in which the emphasis was placed in an entirely different direction. This was the Lamarckian view, according to which variations were due not only to modifications produced by the environment but also to modifications teleologically conditioned from within the organism itself, expressing ideals of well-being not borrowed from the environment and a will to survive independent, in some sense, of merely natural compulsion or permission. The organism had, as it were, a life purpose of its own which it could and did assert even against natural environment, and this self-assertion of the organism was a factor in the problem of variation not to be neglected. Butler, indeed, made it the supreme factor, and was uncompromising in his adherence to the Lamarckian support of a teleological explanation. Butler's teleological view developed into an interesting and intricate, perhaps in some respects a fantastic, hypothesis of continuity of memory and individuality as the important thing in Evolution. The whole process became, for Butler, simply the increasing effort of a single Individual to realise itself, all its endeavour being inwardly conditioned by a conceived notion of the end to be reached, and carried forward continually by the power of an undying memory. Into the subtleties of that enthralling theory we need not here enter. All that we wish to make clear is that, within the realm of Science itself, there were from the first two sharply contrasted views of the nature of the evolutionary process: there was, on the one hand, the *mechanical* view with its category of natural selection and its insistence on environmental forces; and on the other hand the *teleological* or *vitalistic* view, possibly without any definite category, but with a steadfast insistence on the primary place and value of organismal,

as opposed to environmental, forces. For one side the key word was "cause and effect"; for the other, it was "purpose."

This difference of opinion, when Butler first expounded his theories to the world, passed almost unnoticed; the mechanical view of the process of Evolution held unchallenged sway, its fundamentally pessimistic character being relieved only by a vague, and on the whole quite unjustifiable, suggestion, tacitly made in evolutionary writings and discussions, that the process was *towards* a goal that would be worth while. But, as scientific thought advanced, the almost forgotten controversy assumed new prominence and importance, and teleological or vitalistic views of the evolutionary process began to be put forward with a confidence quite shocking to the earlier Darwinians. More full and adequate investigation of the problem of hereditary transmission of effective modifications produced something of a reaction in favour of Lamarckian views; and although, from the side of physico-chemical theory, the arguments in support of a vitalistic hypothesis are treated still with contempt and consigned indiscriminately to the realm of mysticism, there is undoubtedly at the present moment a strong tendency amongst men of science to allow a far greater value than ever before to the place of the organism itself as a factor in evolution, and to take, almost as the fundamental fact in the whole business, the individual creature viewed as a powerful, creative agent, "a striving will, a changeful Proteus, selecting its environment, adapting itself to it, self-differentiating and self-adaptive," guided all along by an inwardly conceived purpose, by an interior impulse towards fuller self-realisation. The important thing in evolution is not the power of natural selection, but the will of the individual to realise itself, the "wille zur Macht" of Nietzsche, "l'élan vitale" of Bergson, a conceived purpose, as it were, turned to instinct, and conditioning the whole movement of finitude; we get the conception of Evolution as a process in which the dominating factor is Life itself, a non-mechanical energy of will and purpose, master of its destiny.

What the verdict of Science in regard to this whole matter will be ultimately we do not know: as Professor Driesch says, "We do not know very much about evolution at all, because in this field we are only just at the beginning of what deserves the name of exact Knowledge." But the cleavage in opinion is obviously of great interest, and possibly of great importance, to religion, or at least to some cherished convictions of religion. Let us put the alternative. Supposing, on the one hand, that Science becomes wedded to the *mechanical* view of evolution, then, obviously, some convictions of religion stand but a poor chance of scientific support. Thus, on a strictly mechanical view of evolution, the ancient and popular arguments from design become useless or unintelligible in the ordinarily accepted sense. The world will yield no evidence of purpose or of will anywhere, whilst the attempted substitute of the "one, far off divine event" will appear as a pathetic illusion. Huxley and Clifford and many another scientist have thus viewed and

* Samuel Butler. Evolution, Old and New. London: A. & C. Fifield, 1911.

presented Nature as entirely purposeless and void of meaning: for these men, religion, and even morality, have been but inexplicable products of the general process, receiving for their hopes and ideals absolutely no support from the course and destiny of the world. Bertrand Russell, in an amazingly brilliant essay on "The Free Man's Worship," has put the situation with clearness and eloquence, presenting man as a creature of hope and aspiration, in the midst of "an alien and inhuman world," without support in the visible universe, and dependent solely upon inward faith for the preservation of his ideals. If Evolution is merely a mechanical process, then Religion must indubitably beat a retreat from the realm of Science, and resign herself exclusively to the life of faith, expecting no support beyond what she can find in the inward nature of man, and constantly taking the risk that even the verdict of man's inner nature may rest upon accident and illusion. There are those (and the present writer is amongst the number) for whom this centralising of Religion upon the simple life and witness of faith, inwardly aroused, conditioned, and sustained, is neither alarming nor undesirable, who would indeed welcome such a recrudescence of mystical faith; but there are others who would feel Religion wholly slipping from them if it found no support elsewhere, and their case is hard if the mechanical view of Evolution prevails.

On the other hand, should the teleological or vitalistic hypothesis gain an ascendancy, then those who crave scientific support for their religious convictions would have cause to rejoice. Introduce purpose, really consciously conceived purpose, into the course of evolution, as vitalistic theories do, and at least one great conviction of religion, that, namely, which views the universe as the expression of a Divine Will, comes near some sort of verification; at any rate, such a conviction could no longer be decried as opposed to science, but might actually aid science in the unravelling of deeper mysteries. If Science concludes that the predominant factor in the course of world history is the will, or the conscious desire of the organism for fuller self-realisation, then both philosophy and religion will find it possible to give much additional weight to their general arguments in favour of a divinely purposive origin and meaning of the universe as a whole.

These, we admit, are obvious generalisations, but not, we hope, unimportant; and, meanwhile, the mere fact that, in the realm of science itself, teleological and vitalistic views have a place, and moreover a place no longer uncertain and indefinite, should not be overlooked by those interested in religion. That mystical synthesis of the whole of life, which is really Religion, though, as we believe, possessed in itself of all the substantiation and verification necessary to it, yet cannot be indifferent quite either to the hostility or to the friendliness of Science; and when the hand of friendship seems offered by Science, it would be not only ungenerous, but infinitely foolish, on the part of Religion not gladly to accept it.

LIFE IN AN AMERICAN VILLAGE.

THERE has come into our hands recently the personal diary from 1852 onwards of a schoolgirl living with her grandparents in the select and exclusive atmosphere of a small country town in New York State.* Its special interest lies in the genuine and homely portraiture it gives of a little group of human souls teaching and learning and winning life together in a scene of antiquated peace under the shadow of an awesome faith. The writer, Caroline Richards, is the aunt of the late "John Oliver Hobbes." In early childhood she and her sister Anna, her junior by three years, having lost their mother, were adopted by the latter's parents, who had already known the care of eleven children of their own. The light of day found an unvarying temper in the conservative routine of the country banker's quiet home, where the green flag-bottomed chairs and everything else in the house was forty years old, and yet as good as new; where, instead of gas, "we have the funniest little sperm oil lamp with a shade on to read by evenings, and the fire on the hearth gives grandfather and grandmother all the light they want, for she knits in her corner and we read aloud to them if they want us to." The author began her diary on her tenth birthday, and takes us straightway into her confidence. Despite the fact that before going to school in the morning she has to read three chapters of the Bible every day, and five on Sundays, which takes her through the Bible in a year, she cannot see how people "happened to be so awfully good" as the "Dairyman's Daughter," given her as an example, and finds it hard not to laugh and talk or "think any thoughts" on Sundays, for such, she is told, is the proper preparation for the Eternal Sabbath. In the Children's Sermon, the minister describes how many steps it takes to be bad, as wilful childhood descends the slopes of the pit from the first slippery lie to drunkenness at the bottom. When a schoolfellow's gold chain excited a longing in the diarist to possess the like, the grandfather's argument that a meek and quiet spirit was better than outward adornment, was met by the written comment, "I know it is very becoming to grandmother, and she wears it all the time, but I wish I had a gold chain just the same." To this strict but lovable little woman Christianity involved severance from every kind of artificial pleasure. She had not danced since she made profession of her faith 50 years before, and was of one mind with her honoured partner, that "cards were outrageous, or contagious, or something dreadful." Even the father's gift to his children of "Gulliver's Travels" did not escape the brand of the censor, for the gilt figure on the covers of the giant astride of the Lilliputs so annoyed her that she pasted a piece of pink calico over his legs, up to the waist.

But of the four inmates of that quaint and charming household little Anne, the

younger sister, is the most winsome. She is always an incalculable quantity, and, therefore, a special disciplinary vigilance seems to have been extended over her. The literature selected for her tender years included Doddridge's "Rise and Progress of Religion in the Soul," and, as a Christmas present, "The Child's Book on Repentance." But "Anna tied her shoe-strings in hard knots so she could sit up later." She "practised her lesson over sixty-five times this morning before breakfast, and can play 'Mary to the Saviour's tomb' as fast as a waltz." To grandmother's surprise, Anna's interpretation of the appointment of a day of public fasting was "to eat as fast as you can." When the grandfather remarked at night that we are all making history each day, Anna replied that she should "Try not to have hers as dry as some that she had to learn at school to-day." The grandmother knew the Bible from Genesis to Revelation, "excepting the 'begats' and the hard names." But Anna discovered a verse that proved her downfall: "At Parbar westward, four at the causeway and two at Parbar." The old lady put her spectacles up on her forehead, and looking earnestly in her critic's face protested that she thought it was not in the Bible. Probably some other students of the Scriptures would fail to put their finger on this passage at a moment's notice.

We have spoken of the restraints and prohibitions practised in this godly home, where early hours were observed and tea drinking not allowed before the eighteenth year; yet it cannot be denied that these regulations played their part in building up sound and graceful characters, and even in winning for the aged heads of the household the unbounded reverence and love of their grandchildren. Here, at any rate, in this little nest, were four charming happy souls animated by so much healthy vitality and affection that less momentous defects in the educational system and theology were powerless to warp or cripple their natures. "Grandmother was born a Christian about eighty years ago," Anna declared to the intrusive revivalist in defence of her guardian's religion. "I never could be as good as she if I tried a hundred years," said her sister. The later years of the diary saw America devastated by war. What this and the assassination of Lincoln meant in a small northern community is told in a few unaffected but vivid pages.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

METHODS OF VIOLENCE.

SIR,—With you I sincerely regret the window-breaking outrages of the militant suffragists. But without discussing the general question of women's suffrage, may I say that condemnation would have come with better grace had you first earned the

* Village Life in America. By Caroline Cowles Richards. T. Fisher Unwin, 4s. 6d. net.

right to offer it by having been bolder in your advocacy of the justice of their claim?

You have waited until now before censuring the violence which has marked this great modern movement. But you seem to forget that the violence has not been all on one side. Why, then, were you so silent when the campaign was precisely a campaign of "sufferings and martyrdoms which are inflicted by others"? I presume you have carefully and impartially studied the origin and development of "militancy" before criticising the present phase of it. If so you must know perfectly well that it began not by the women inflicting violence on anyone but by their passively suffering violence to be done to them by others. Did you complain ever so gently when these women were brutally assaulted and flung down steps of public halls and frog marched along the corridors for putting questions which experience had taught them were not answered at the close of the meeting? Did you make any protest when these women on "Black Friday" were savagely and indecently handled by certain of the police and the mob of hooligans who aided them? Did you study the detailed report on these outrages issued at the time, and did you then quote extracts from it and appeal to the spirit and example of Christ? Violence against property you condemn, but where were you and others when the violence was against person and by the police and the ruffians who acted with them? You speak of what distinguishes martyrdom. Let me recall a remark of Martineau's, "If being orthodox you die at the stake you are a martyr; if being heretic—why, then you are a man burnt."

But supposing that you have good and sufficient reason for having been silent then, when it was dangerous to speak, and for being outspoken now, when it is hardly safe to be silent, yet there is something more I should like to say.

I welcome gratefully your statement that you do not impugn the motives of these women or question their perfect sincerity. But I think justice, not to say magnanimity, might have permitted you to be more generous. After all there are worse things than violence, and it is possible to over-do our protest against it. I gather from the pages of the New Testament that our Lord was frequently violent in speech, as when he denounced woe upon the scribes, Pharisees, hypocrites. His language was occasionally treasonable, as when he referred to constituted authority as "that fox." Once at least he was actually guilty of physical assault upon persons when he whipped the money-changers out of the Temple; and finally he was executed as a felon on the Roman gallows. I further observe that our Faith, so "lawlessly" begun, did not make its way except through scenes of turbulence and blood. It was not merely that Christians passively submitted to be hauled before judges and dragged to the arena and the stake. They deliberately, actively, and of set purpose broke the law. They met in unlawful assemblies. They combined in felonious conspiracy to circumvent and defeat the Government. They escaped from prisons. They resisted unto blood. Paul was peculiarly notorious

as a storm centre. He was perpetually in disgrace and conflict with magistrates and police. There is no proof I think that he was actively violent, but he acted with such deliberate lawlessness that the natural outcome of his conduct was bloodshed and criminal proceedings. He even glories that he was "in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times I received forty stripes save one. Thrice was I beaten with rods and once was I stoned . . . In Damascus the governor under Aretas the king guarded the city in order to take me, and through a window was I let down in a basket by the wall and escaped his hands." Truly "He that is led of the Spirit is not under the law." Of course, we explain these things away. Besides, they happened a long time ago. But what did the scholars and patricians think of the Faith and of an apostle that got themselves into such undignified and ungentlemanly scrapes? They probably sneered "Religion!" with a fine curl of the lip and a scornful shrug of the shoulder.

I am not suggesting parallels or justifications, but only offering mitigating memories that shall make us less hysterical in our violence against violence. The truth is that good causes never come to bring peace but a sword, to rend families asunder and set a man at variance against his father and the daughter against her mother. No great movement has ever made headway without some "regrettable incidents." We may rightly deplore them and condemn them, but let us also try to understand them. If we wish to be fair, if we wish to be merciful, we shall never forget what is the inspiration on the one hand and the provocation on the other. If we mean to measure causes and effects we shall see that what is really most responsible for violence is never the new revolution but the old complacent tyranny. There may be no exact parallel between any one event in history and another, but there is usually some affinity whereby we may classify them. The women have not yet (spite of the recent inflammatory taunt of an anti-suffragist Cabinet Minister) burnt down castles and palaces as the men did in Bristol and Nottingham. They have not torn up Hyde Park railings. They have not used the dagger or the bomb like the Irishmen. They have not caused the Riot Act to be read or been shot down in Featherstone, Peterloo or Trafalgar Square. They do not sit at their desks with a loaded revolver at their side, as did Theodore Parker as he wrote his sermon and defied the Fugitive Slave Laws. They have the White Slave traffic and other hideous evils to fight against; but in comparison with men they have shown extraordinary restraint and dignity and self-control. Ought you not to have remembered this and stated it to their credit? Could you not have said, in view of the steady evolution of militancy and of the gradual intensification of reprisals against increasingly cruel repressions, that these outrages which you and I condemn are the outcome of an exasperated womanhood goaded to desperation by the callous tyranny of our sex? In the presence of a cold-blooded and impassive male autocracy, these women decided upon in-

surrection in order to convince us that they will not be governed except democratically by their own consent. They were wrong and mistaken. Yes, but the electorate and the Government are still more gravely and wickedly wrong and mistaken. Can we not spare some of our criticism and indignation for those who deserve it most?

Many of these women are to my own personal knowledge ladies of high intellectual moral and religious gifts. I have many friends among them whom it is an honour and a privilege to know. They are persons of profound piety and consecrated selflessness. Their fault would almost seem to be that they are too high-principled to be swayed by our worldly-wise and often cynical pleas for delay and compromise. They react against an obdurate opposition as mettlesome minorities have ever reacted against despotism. They defy the laws which they have had no hand in making, and endure without complaint the vindictive and savage penalties of a panic-stricken magistracy. Some of them have actually died in direct consequence of their sufferings—literally slain by what they experienced on "deputation" and in prison. I have visited them in Holloway Gaol, and I realise in some dim way what all this means. I ask who am I who have never suffered the want of a meal for the sake of any cause good or bad that I should condemn my betters? Let me rather praise them for their devotion and their bravery, even while I lament with sincere grief their errors. Their follies are being corrected and will be forgotten; their heroism and defiance will abide as a historical witness against inhuman tyranny and arrogant absoluteness. Though I agree with you in condemning their outrages, yet I "thrill with the joy of girded men" to their self-sacrifice and their fine scorn of suffering. The most significant thing in the situation is not its tragedy of error, which will be expiated in pains and penalties. The most significant and vital thing is also the most kindling and glorious. It is the splendour of womanly daring and courage which will yet be sung in song by our children and be for a name and a praise in all generations.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham, March 12, 1912.

SIR,—May I be allowed to call in question a doctrine announced, with some solemnity, in your current issue? It is that in which you assert "a distinction which goes down to the very roots of life" between two sorts of martyrdom. "It is only when we suffer," you write, "for acts which are in themselves beautiful and good, as when men calmly persist in some nobler form of worship than public opinion is prepared to tolerate, that our suffering is the price of freedom and peace."

On the low level of the common sense you will probably allow that this doctrine is not ratified by experience. Violence (whether the perpetrators suffer or not) often attains its end; and the conditions under which it is successful are not determined ethically, but by tactical sagacity.

On the other hand, a meek non-resistance has often led to the utter discomfiture of its professors. At least one flourishing Unitarian church has been persecuted out of existence; whereas the Zwinglian Church of Switzerland, whose founder died, sword in hand, on the battlefield, lives in supreme freedom and peace.

A still graver objection, moreover, may be urged against your doctrine on purely moral grounds. How can it be maintained that, without reference to the motives and intentions of the doer, there are certain acts "which in themselves are beautiful and good," and others which are in themselves, by implication, foul and bad? By what imaginable criterion other than the spiritual state of the agent can acts be referred to either of these classes? For my part, I cannot conceive what is meant by moral quality in an "act in itself," where we are forbidden to take into account the moral state of the person who acts.

There is, however, a subtle fallacy into which the spirit of censure is apt to fall; we first decide, according to some rough and ready code of our own, into which class, good or bad, we desire to adjudicate certain acts, and then we impute to the agent so much of good or evil motive as will allow us to satisfy our desire. In other words, acts which we call bad in themselves are really acts in respect of which we are determined not to recognise a good motive.

And what sort of code do we use, in making our initial discrimination of good and bad acts? It is obvious that the only code which will, in practice, work—the only code which commands acceptance—is simply that established by the public sentiment of our day. In the time and land of Jesus assaults on the Sabbath were regarded by the public as much worse than assaults on the person or on property; in our day his Sabbath-breach would be condoned, but a serious view would be taken of his employment of a whip of small cords, and of the upsetting by him of tables laden with cash. What would avail his excuse, that the zeal of God's house had eaten him up, in face of our cold rejoinder, "the act in itself is neither beautiful nor good?"

Let us not confuse morality and police. Police must, of necessity, proceed by code, and that code must be founded on the popular *tapus* of the day. But it was the life-work of Jesus, in his capacity of moral reform, to establish the principle that morality cannot proceed by any objective code, that it lives in the spirit alone, and sometimes can only fulfil the law by seeming to destroy it.

Josephine Butler (whose name I write with veneration) won a single battle, but the war is not ended. Organised prostitution exists still; the white slave traffic exists; systematic underpayment of women, such as offers to many a choice of starvation, degradation, or suicide, is still among our institutions. To redress these wrongs, and many an other, certain gentle, refined, and cultured women are giving themselves up, day after day, month after month, to toil, obloquy and suffering. At last their law of love has clashed into collision with the code of police. This is a matter for our deep

and sore regret. We have the right to review their action, and find it misguided. We have the right to take such counter-action as our own conscience dictates. But have we the right to preach to them, and assail the moral beauty and goodness of their warfare? Must we not rather feel that the heroism and devotion which enables a sensitive, womanly nature to do these last deeds, and face these last contumelies, has stood a test of fire?—Yours, &c.,

E. W. LUMMIS.

Cambridge, March 11.

[The two letters, which we have printed above, seem to require some answer. We shall condense it into as few words as possible. (1) Our correspondents do not really touch the crucial point, which we tried to bring out in our Note last week. We think still that the question is one of morality and not merely of tactics. Does the end justify the means? May we do what we know to be wrong because we think it will hasten the advent of something which we ardently desire? The suggested parallels brought forward by our correspondents are not parallels at all. We have never heard the suggestion that the early Christians did violent and unlawful things, which had no relation to their principles, in order to make themselves obnoxious and wrest by force what they could not win by love. Did not St. Paul make it his boast, "We have wronged no man, we have corrupted no man, we have defrauded no man"?

(2) The plea for the necessity of violence rests upon a deep pessimism which we do not share. We have sufficient faith in spiritual things to believe that great causes of love and justice do triumph by divine right, though it is not in our power to fix the precise date in the calendar. This confidence is borne out by history. The long struggle of English Nonconformity for civil rights and an equal share in the privileges of education has been crowned with victory, without any attack upon the property of the ancient universities from which for generations Nonconformists felt themselves excluded unjustly. But the best illustration is to be found in the Woman's Movement itself. In every direction new paths of influence and public service have been opened to women during the last thirty years. They have won the municipal vote and the right to sit on town councils and boards of guardians. And this immense social revolution has taken place through a steady education of public opinion and not by violent methods at all.

(3) The line of defence adopted by Mr. Lummis would go far to justify most of the outbreaks of libertinism which have marked the course of Christian history, and the fate of those movements might well serve as a warning against the danger of playing with fire. Our correspondents may disagree with us, and mistake our motive, but we think that the deepest loyalty to the Woman's Movement at the present moment makes it necessary to try to get away from the violent passions which have been aroused, and to examine the deep moral issues with which a new situation has brought us suddenly face to face.—ED. OF INQUIRER.]

SIR,—I do not wish to join in the chorus of denunciation which the tactics of the militant suffragists have called forth, not because I approve of those tactics, but because I think the habit of sitting in judgment on others is an extremely bad one which tends to Pharisaism, destroys sane thinking, and creates a wrong atmosphere altogether. Neither do I wish to add to the labours of those of either sex, and of all parties, temperaments and beliefs who in various ways, some of which I personally cannot agree with, are working whole-heartedly for a noble cause. But the present crisis raises once more the important question as to whether violent methods of obtaining our ends are ever justifiable *from the ethical or Christian point of view*—and that is the point of view which will surely present itself first of all to readers of THE INQUIRER. The courage of the militants one does not deny, but neither should they deny to others the readiness to suffer, unto death if need be, for truth and justice, although they may have done nothing, so far, to earn imprisonment and hard labour. It is a question of what is the *right* thing to do, in a moral sense, in order to make truth and justice prevail; and for some of us there can be no swerving from the conclusions borne in upon us as advocates of peace by comparing the methods of the exponents of physical force, whether on the part of the individual or the nation, with those based on reason, the growth of knowledge, and the appeal to all that is best in humanity. The argument that no great cause has ever been won except at the cost of life and property is beside the point. The question for those of us who believe that ethical principles far outweigh considerations of political expediency is this: (1) Can the reign of justice and mutual goodwill be conceivably brought any nearer by acts which even the militants would consider reprehensible in persons who had no great cause to justify (?) them; and (2) is it possible for those who are pleading for international arbitration, and all measures of social reform which tend to promote brotherly relations between men, and for the substitution of the law of love for the law of revenge, to defend methods which, like the piling up of armaments and the belief that nations must always settle their quarrels by war, are driving us back into barbarism? I should like to know how that would be answered by men and women to whom religion and ethics are matters of supreme importance, and who yet defend militancy although it is diametrically opposed to the command to love our enemies. It is no good deceiving ourselves; if we believe that acts of violence are justified in one case they are justified in another, and there is no getting out of the vicious circle. The road of reason is perhaps the longest road to success, but, as Tolstoy was never weary of reiterating, we *must* oppose to the law of "an eye for an eye and a tooth for a tooth" the higher law of Christ, if humanity is to make true progress and if love is to prevail.—Yours, &c.,

LAURA G. ACKROYD.

38, Leighton-gardens, Willesden, N.W.,
March 13, 1912.

A FREE CATHOLIC CHURCH.

SIR,—It is clear that my sole concern is with the conversion of sincere, even though sectarian "Christians." On the whole argument I am reminded of Baxter's plaint:—"If you discover an error to an injudicious man, he reeleth into the contrary error, and it is hard to stop him in the middle verity." It is not that you, Sir, or Mr. King, are absolutely "injudicious," but that you are both injudiciously "Christian," can find no support in the conduct and teachings of the Master himself, and are in fact on a lower level than the generous Mohammed in your appreciation of the world's "great masters."

Is it too "diffusive" to read "God" for "Christ"? We of "the middle verity" would not rob "God of any of His flock." We desire, with all our being, to move round "this common centre," and, of ourselves, we would bar entrance to none. "Our personal loyalty and love" go out to God and to all the manifestations of God in human personalities of every age and clime. You speak of "personal loyalties," but apparently you restrict them to one revered and beloved Teacher. We, in the name of Religion and in the very spirit of Jesus, can make no such arbitrary restriction. Where you stand for "Christian" in an artificially narrowing sense, we uphold the more inclusive term "Religion." Baxter in his "Universal Concord" of 1658 let the world see what his religion and his terms of communion were. For his period they were liberal, though not the most liberal. The inclusion of our National Conference is far ahead of Baxter's; and this in spite of any "Christian" suspicions.

Nor is this inclusion a "paper" comprehension. There is no paper about it. To use Mr. King's phrase, it is the "inclusion of affinity." We have not the slightest savour of "paper"; not even the "Love to God, love to Man, in the spirit of Jesus," of the American Conference at Saratoga. Nevertheless, this total lack of "paper" is compatible with the expression of our ardent faith and clearest convictions, as is clear by this decided dissent of mine from the sacred minima of Mr. King and yourself, with whom, I trust, I am in the most real religious fellowship. In no degree do I ignore the compelling necessity of "affinity." Those who would walk together must be able to walk together; but this ability is best proved by actually walking together, and not by pre-determined formal agreements as to terms, or legal limitations whether of the rate of march or the length of the journey.

Consequently it is not for us to judge beforehand who shall or shall not be our comrades on the way. Not even a Christian Shibboleth may be imposed on those who would be our fellow-travellers. We need not fear, indeed, any great or inconveniently overwhelming inrush of allies. No congregation will offer to join us that is not drawn by communities of aim or of method. But it is not ours to bar the open way.

To avoid misapprehension on the part of Mr. King, I add, that to the best of my knowledge I am not distinguishable

in theological convictions from the bulk of my ministerial brethren, and that so far from writing up any one particular interest or theory, I am but advocating the proclamation of the fact that our National Conference is the nearest approach to a Free Catholic Church that our Empire possesses. Personally, I am a Christian—or more.—Yours, &c.,

H. D. ROBERTS.

123, Bedford-street, Liverpool.

[Our correspondents will not remember the virtue of brevity, and we have had to omit part of Mr. Roberts' letter. It is very kind of him to be so deeply concerned for the conversion of the editor, but he need not attribute to him a lack of appreciation for the "world's great masters," which has never been hinted at or expressed. We confess that we find nothing in Mr. Roberts' rather nebulous theories which is likely to shake our loyalty to positive Christianity. Strange as it may appear to him, it is possible for reasonable and broad-minded men to regard the school of Christ with the personal discipline it involves as the best training ground for the development of spiritual freedom and the redeeming energies of the Spirit.—ED. OF INQ.]

BOOKS AND REVIEWS.

JAMES HUTCHINSON STIRLING.

James Hutchison Stirling: His Life and Work. By Amelia Hutchison Stirling, M.A. London: T. Fisher Unwin. 10s. 6d. net.

THE great physician Harvey, I believe, declared that no one over forty years of age at the time of its promulgation, ever accepted his doctrine of the circulation of the blood. Physiological theories which shut out this conception formed such a large part of the mental stock in trade of the older men that to accept the new teaching would have been like tearing out their very vitals. All the mental dispositions, the bodies of knowledge and modes of thinking, which make up such a large part of what we call our selves, depend for their existence far less than we would wish to believe on their logical coherence, and the axiomatic nature of their foundations. They are bound up with our prejudices, our emotions, our experiences; and in this way they stretch their roots far down into the depths of our being, in many cases drawing their strength from the vivid life of childhood. Hence it is that while by all men the propositions of Geometry are cheerfully agreed upon and placidly accepted, in such matters as Philosophy and Religion, which concern our emotional life, hardly can two men see eye to eye.

These considerations show why the "plain man" is often justified in his complaint that the philosopher does not express himself intelligibly. The philosopher's abstract statements rest on a large body of experience known only to himself, sometimes, indeed, forgotten by himself, yet giving body and form to what, for those who do not possess the illuminating ex-

perience, is contentless and vague. It is the life of a great thinker—not, indeed, the mere external happenings, but the growth of thought from its childish beginnings through the stress of adolescence to the serene strength and confidence of maturity—that is the master key to his philosophy. Such a key, so far as sympathy and years of intimate companionship can forge one, does Miss Hutchinson Stirling offer us, in her deeply interesting Life of her father, to the philosophy of the author of the "Secret of Hegel."

As a striking instance of what I have just said, consider this little anecdote of Stirling's boyhood.

"It happened one evening that he was very anxious to accompany his brother David, who was some ten years older than himself, to some place of entertainment, and being refused permission, he determined to go without it. So when his brother set out from the house James slipped out after him, shut the door, took the key with him, and eagerly followed. It was a dark evening, and the boy found it by no means easy to keep in sight the figure of his brother, whose longer strides bore him rapidly through the streets, which were, no doubt, but dimly lighted in those days of the infancy of gas illumination. Absorbed in his one object, he forgot everything else, till, suddenly—he knew not how or why—the thought of the house-key flashed into his brain, and he found it was gone. The shock of this alarming discovery brought his steps, and even his heart, as it seemed, to a sudden stop. For a moment or two he stood paralysed; then, with the spontaneity of instinct, he turned to the only power that could help—in the agony of his mind he prayed to God to help him to find the key. Retracing his steps for a few yards he stooped, and his fingers, groping over the pavement in the dark, closed on something hard and cold. It was the lost key."

A trivial coincidence, shall we say, easily explicable by known psychological laws? A change of motor sensations from his hand as the key slipped down, awaking his attention almost immediately, as any change in sensational experience does; his backward steps directed by subconscious memory; similar or even more remarkable illustrations of the same well-known laws occur to us all every day. An experience, no doubt, carrying to the child a startling conviction of the efficacy of prayer—a conviction, however, easily discounted when later years brought the cold light of reason to bear upon it! The explanation may be true, but the results were far otherwise. Seventy-four years later, in a letter written in 1904, Stirling alludes to this little incident as "having acted as focus to what I say of prayer in the 'Secret of Hegel': prayer must be believed, as it were, to stay the arm that sways the universe." So true is it that it is experience and not reason that determines belief.

Another anecdote tells how young Stirling, at the age of eight, undertook, with no knowledge of the way, to guide a little companion over the twenty miles which lie between Glasgow and Greenock, and how, thanks to "Jamie's" dauntless heart, the

two little fellows successfully accomplished the long tramp. This is an early exhibition of that dogged perseverance which served him so well later in his struggle with Hegel. It is encouraging to later students of Hegel to learn how desperate that struggle was. Here is Stirling's own account of his impressions when in Heidelberg he opened the "Encyclopædia" for the first time:—

"The 'Encyclopædia' proves utterly refractory, then. With resolute concentration we have set ourselves, again and again, to begin with the beginning; or, more desperately, with the end, perhaps with the middle, now with this section, now with that—in vain. Deliberate effort, desultory *dip*—'tis all the same thing! We shut the book. We look around for explanation and assistance. We are in Germany itself at the moment (say); and very naturally, in the first instance, we address ourselves to our own late teacher of the language. 'Other writers,' he replies, 'may be this, may be that; but Hegel! One has to stop! and think! and think!—Hegel! Ach, Gott!' Such a weary look of exhausted effort lengthens the jaw. And it is our last chance of a word with our late teacher; for henceforth he always unaccountably vanishes at the very first glimpse of our person, though caught a mile off."

After seven years of hard reading, involving a systematic study of the whole of German philosophy, and still harder thinking, his own book was begun, and in about fourteen months was completed. "Dipped in the blood of an original experience," as it was, Stirling's work is not easy reading. A witty critic is said to have declared that if the writer had found out the secret of Hegel, he had taken good care to keep it to himself. Yet the book met with an immediate success, rare in the case of a work of such solidity dealing with such an abstruse subject. It did not have to wait for recognition until it had made its own audience. It is, however, from the generation which has grown up within the philosophic influence of Hegel that the verdict most fitly comes. Theirs is the experience which enables them to judge. One of them—Lord Haldane, who contributes a preface to the Life—thus voices his opinion—"The book embodies a result which is likely to be enduring. It will hardly be superseded, for it has the quality of the work of genius. Along the road it has travelled one cannot get any further."

M. D.

IN "The Bible in the Light of Modern Knowledge" (London: The Sunday School Association, 2s. net) the Rev. E. Savell Hicks, M.A., furnishes a concise sketch of critical opinion on the growth of the Biblical writings. Opening with a brief explanation of the methods adopted in the analysis of these writings and in their assignment to respective authors and dates, the book follows the history of the Hebrew race from its tribal beginnings till the final disasters under the Roman Empire, and concurrently sets forth the successive literary products as preserved in the pages of the Bible. On the whole the author appears to have been faithful to the general trend of modern criticism, and his volume

will be useful in the hands of those who have wisdom and imagination enough to clothe the dry bones of such a summary with something of the living tissues. Specimens are appended illustrating the blending of original sources, the passage from Moore's "Judges" being rather portentous to a beginner, we fancy. The compilation of such a book is a task so exacting that the author must be congratulated who attains so much success as here displayed; but it is impossible to cover everything Biblical in 136 pages. Otherwise we should have expected more notice of the probably contemporary court records in the historical books of the Old Testament, the very important and considerable Jewish (non-Biblical) literature of the generations immediately preceding and following the beginnings of the New Testament, and the suggested sources of Gospel material now receiving so much attention. Mr Hicks falls below his usual level of accuracy when he says that Astruc noted the two divine names in Genesis "about a century ago." As is well known, that writer's "Conjectures" were published in 1753.

LITERARY NOTES.

WE hear with special interest that the course of lectures on the Pharisees, which the Rev. R. T. Herford delivered recently at Manchester College, Oxford, will appear shortly in book form as a volume in Messrs. Williams & Norgate's Crown Theological Library.

DR. NEVILLE FIGGIS'S Hulsean Lectures, entitled "The Gospel and Human Needs," has just been issued by Messrs. Longmans, Green & Co. in a Popular Edition, price 6d. net. Dr. Figgis has written a new introduction for this edition.

MESSRS. HODDER & STOUGHTON are about to publish a book by the Rev. R. J. Patterson, the founder of the "Catch-my-Pal" temperance movement. It will be entitled "Catch-my-Pal, or, How to be Happy Though Sober"; and we understand that it gives much interesting information not only about the origin of Mr. Patterson's new crusade, but also relating to the general aspects of the temperance problem.

AMONG Messrs. Duckworth & Co.'s announcements are "The True Traveller," in which Mr. W. H. Davies, author of "The Autobiography of a Super Tramp," relates some of his personal experiences; "Wanderings in Arabia," by Charles Montagu Doughty, an abridged edition of "Travels in Arabia Deserta," to be included in the Crown Library; and two new volumes in the Readers' Library: "Between the Acts," by Henry W. Nevins, and "Interludes in Verse and Prose," by Sir George Trevelyan. The some publishers have also prepared a new and revised edition of Professor Lethaby's "Mediæval Art," in the Library of Art; and are also publishing "The Gathering

of Brother Hilarious," by Michael Fairless, in the "Roadmender Series." The complete works of Michael Fairless will thus be available in a uniform edition.

* * *

"RELIGIOUS Life of Ancient Rome" is the title of a book by J. Benedict Carter, Director of the School of Classical Studies, Rome, which will shortly be published by Messrs. Constable & Co. The period dealt with covers the earliest times of Rome down to the establishment of the Holy Roman Empire. "Défense de la Poésie Française," by Emile Legouis, Professor of English Literature at the Sorbonne, and a new pocket edition of Mr. G. M. Trevelyan's "Poetry and Philosophy of George Meredith," are also among Messrs. Constable's announcements.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature, vol. viii.: Edited by A. W. Ward, P.B.A., and A. R. Waller, M.A. 9s. net.

MESSRS. CHATTO & WINDUS:—London (new edition): Walter Besant. 5s. net. Westminster (new edition): Walter Besant. 5s. net.

MESSRS. T. & T. CLARK:—A Critical and Exegetical Commentary on the Book of Isaiah, i.—xxvii.: G. B. Gray, D.D., D.Litt. 12s.

MESSRS. DUCKWORTH & Co.:—Science and Religion in Contemporary Philosophy: Emile Boutroux. 5s. net.

MESSRS. LONGMANS, GREEN & Co.:—The Gospel and Human Needs: John Neville Figgis, Litt.D. 6d. net.

MESSRS. MACMILLAN & Co.:—Patriarchs and Prophets: The Rev. James Smith. 6d. net.

FOR THE CHILDREN.

HUGH LATIMER.

1490-1555.

I.

"I have not kept back Thy loving mercy and truth from the great congregation."

TO-DAY we come back again to England, and shall see what came of the work that Wycliff did.

Just about fifty years after the burning of Joan of Arc, in the reign of Henry VII., a boy called Hugh Latimer was born in the village of Thuraston, in Leicestershire. His father was a farmer and a yeoman, and must have been a very honest and good man, for Latimer himself when he was grown up and was a great and famous preacher described in one of his sermons what kind of man his father was, and how they used to live on the farm. He says: "My father was a yeoman, and had no lands of his own, only he had a farm of three pounds or four pounds by the year at the uttermost, and hereupon he tilled as much as kept half-a-dozen men. He had a walk for a hundred sheep, and my mother milked thirty kine. He was able (well to do) and did find the King a harness (suit of armour) with himself and his horse. I can remember that I buckled on his harness when he went to Blackheath field. He kept me to school, or else I had

not been able to preach before the King's Majesty now. He married my sisters with five pounds apiece, so that he brought them up in godliness and the fear of God. He kept hospitality for his poorer neighbours, and some alms he gave to the poor, and all this he did of the said farm . . . In my time, my poor father was as diligent to teach me to shoot as to learn me any other thing; and so I think other men did their children. He taught we how to draw; how to lay my body to my bow. I had my bows bought me according to my age and strength. As I increased in them so my bows were made bigger, for men never shoot well except they be brought up in it."—(Brooke Herford—The Story of Religion in England.)

So you see this boy grew up plucky and strong, and not a bookworm or a milksop, though later on he was famous as a scholar and a preacher. When he was old enough he was sent to Cambridge, and there he heard a great deal of talk and discussion about religion, for it was just the time when many good and clever men were beginning to see how much truth there was in what Wycliff had preached a hundred years before, and to wish that the whole of England might give up being Roman Catholic and become Protestant. Latimer was at first shocked to hear all these things talked about so freely, for he had been brought up a Roman Catholic, as nearly every one was then in country villages. But he made friends at Cambridge with a man called Bilney, who was a Protestant, and he talked to Latimer in a way that made him see things differently, and in a little while he was so eager about the new faith that he became well known as a preacher. The students at Cambridge used to crowd to hear him, and other people did so as well. There is a story told of how one day the Bishop of Ely thought he would take him by surprise and came in just when Latimer was in the middle of a sermon. He thought that in this way he would hear whether Latimer were such a determined Protestant as people said. But he heard more than he bargained for, for Latimer, who saw him come in, began to preach about the duties of a Bishop in a very plain-spoken way, and this Bishop, who was fonder of ease and comfort than of doing his duties and taking care of the poor people in his bishopric, cannot have felt very comfortable as he listened to the sermon.

It was a bold thing to do, for although the Bishop thanked him afterwards very politely, he went away and told the great Cardinal Wolsey, who was at the head of the Church, that Latimer preached in a very dangerous way. Wolsey sent for Latimer, and made him repeat what he had said that had vexed the Bishop, but when he heard it he only told him that he had done quite right, and gave him a licence to preach all over England. Perhaps you will wonder at this, but I must explain that King Henry VIII., who had just begun to reign, liked the Protestants better than the Catholics, because he was a man who was fond of having his own way, and he did not like submitting to the Pope and letting the Catholic bishops and priests have so much power in the country. So it came about that Cardinal Wolsey, who was a very ambitious man (that means,

you know, that he wanted to be much thought of and to keep a great place), and cared more about getting on in the world than about keeping true to the religion that he professed, used to be afraid of angering the King by being too severe on the Protestants. So Latimer and Bilney and the rest of the "Reformers," as the Protestants were called, were able to go on preaching and teaching. They did not only do this, however, they used to go about everywhere doing good, visiting sick people and prisoners in the gaol. The Catholics, of course, did not like them, and as they were at the head of the Church (which, you must remember, was still Catholic, in spite of the King), it summoned them to be examined about their opinions. Bilney gave in at first, frightened at the threats of the Catholics, but afterwards he was ashamed of himself, and went about preaching the Protestant beliefs more strongly than ever, to show that he repented. This was too much for the Catholics, who took him, and after he had been tried by the Bishop of Norwich he was burnt to death. Latimer was in great sorrow for the death of his friend, but he went on bravely working and encouraging the other Protestants. About this time there was a quarrel between the King and the Pope; Latimer took the King's side, and this pleased him so much that he made Latimer one of his chaplains. But Latimer was always a man who cared more for speaking the truth than for flattering people, even though it might be the King himself, and Henry soon saw that his outspoken ways and plain, shabby dress gave offence to people at the Court, so he sent him to look after a little country parish in Wiltshire. While living there he did one of the bravest deeds of his life.

You know that Wycliff translated the Bible, but in his time printing had not been invented, so that there could not be very many copies spread amongst the people. In Latimer's time another Englishman, called Tyndale, made up his mind that he would make another and in some ways more careful translation of the Old and New Testament, and then get it printed. This he did after much hard work and many difficulties. He and his friends set up a printing-press at Antwerp (in Holland), as, if they had tried to print their English Bible in England, they would have been tried by law and probably sentenced to death. But in Antwerp they were able to carry on the printing, and in two years they printed three thousand copies of the Bible, which were sent over to England with great difficulty hidden in great bales of merchandise. Of course, when the Catholics at the head of the Church found out that these Bibles were being sold, they were very angry, and began to persecute the Protestants and to send them to prison if one of Tyndale's Bibles happened to be found in their houses. Now Latimer was heartily glad that the people should have the chance of reading the Bible in English, and so, when he heard of all these persecutions he was brave enough to write a letter to the King, begging him to put a stop to them. He did not mince his words either, for this is how he ended his letter: "Gracious King, remember yourself, have pity upon your soul, and think that the day is even at hand when you shall give

account of your office, and of the blood that hath been shed by your sword." Many men, knowing that the King liked them, would have tried to keep on good terms with him, and would have been afraid of doing or saying anything that might make him angry, especially when it was such a King as Henry VIII., who was very hot-tempered. But Latimer was never afraid of doing anything that he thought right, and the King was sensible enough to like him for it. Though he did not stop the persecution of the Protestants, he answered this letter very kindly, and so Latimer was able to go on with his preaching.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

SOUTH AFRICAN NOTES.

SINCE writing last the great event in liberal religious circles here has been the missionary tour of Mr. Tarrant, as a result of which a Church of the Liberal Faith has been established in Johannesburg. This is a great achievement, much greater than those who know nothing of the conditions of South African life are aware of, and Mr. Tarrant is to be congratulated on the result of his work. It may seem, on the face of it, an easy matter to establish a Liberal religious organisation in a town of 120,000 European inhabitants, most of whom belong to the professional and intellectual classes—teachers, lawyers, doctors, surveyors, engineers, and skilled artisans. But Johannesburg, like most large towns, is smitten with the prevailing spiritual blight—indifference to the organised expression of religious life and religious activity—an indifference which, in a town like Johannesburg, naturally shows itself in more materialistic forms than in many other places. It is difficult to say how this indifference is to be met. One critic will urge that we are not militant enough in our propaganda. Another says that the people have lost all interest in theology, whether Trinitarian or Unitarian. A third points out that the churches are completely out of touch with the living social movements and aspirations of our time, and that the Liberal Church is no different from others in this respect. A fourth urges that a "simple Christianity," lived as well as preached, is all that is required to bring the people back to the religious fold. There may be something in all these criticisms. It is true that we are not militant enough in the right direction; it is true that the vast majority of the people have lost all interest in what we may call the old theology; that most of the churches are out of touch with the social movement, and that a "simpler Christianity" is all that is needed. But how much lies in that last phrase! Is Christianity, after all, so simple when we come to apply it to the practical details of our complex modern life? Even in

the preaching of it do we not come up against a world of ideas, thoughts, feelings, habits, and customs, which make the preaching of it, and the living of it, a very intricate and complex matter indeed? Our difficulties will not diminish, they will tend rather to increase, if we close our eyes to the infinitely complex nature of the task that lies before us. Let us recognise, once for all, that we are pioneers, that we must accept all the dangers, disadvantages, and glories of pioneer work, that such work must mean, for a time, comparative isolation, but that we shall slowly overcome the forces which make for this isolation by throwing ourselves whole-heartedly and without fear into whatever public work calls for our aid, and with whatever party or Church our work calls us to associate. Other churches, and the churchless, will then see that our Christianity is a real and living thing, not a mere intellectual attitude or spiritual luxury, and we shall draw towards us, or be ourselves drawn towards, whatever forces are making for deeper, truer, and stronger spiritual life.

The Rev. G. Coverdale Sharpe was heartily welcomed on his arrival in South Africa by both the Cape Town and the Johannesburg congregations, and he has now settled down to the difficult task which lies before him. I hear that he speaks of Johannesburg as "a Garden city." Probably he has not yet been down any of the holes in the garden. When he has, he may find parts of his Eden rather sulphureous. He has the hearty support of a loyal and earnest committee. He notes, however, that in Johannesburg, as in England, even Unitarians and Liberal Christians are not enthusiastic church-goers. I hear from other sources that he has already made a favourable impression, and that the congregation is gradually increasing.

At Wynberg (eight miles from Cape Town), where we started monthly services as a result of Mr. Tarrant's lecture, we had an average attendance of between thirty and forty, but as our committee thought that our Cape Town services were suffering through my absence we were reluctantly obliged to discontinue the Wynberg services. The Wynberg friends are confident that with a man on the spot, able to devote the whole of his time to the work, a self-supporting Liberal Church could be firmly established in a couple of years' time.

Since I wrote you last an incident has occurred which shows how inadequately the strongest Church in South Africa interprets and applies the principles of Christianity. Until quite recently, in the four colonies, or provinces as they are now called, the Dutch Reformed Church in each province had its own Synod and system of church government. But a movement for the union of the D.R. churches throughout South Africa was set on foot some time ago, and last Session a Church Union Bill was introduced into Parliament to legalise the necessary ecclesiastical arrangements. As everyone knows, the colour prejudice in the northern provinces is much stronger than it is in the Cape province; so strong that while, in the Cape, coloured people are frequently admitted as members of the Dutch Reformed Church, in the north they are

refused membership. The question then arose as to what would be the status of a coloured member of the Church should he remove from the Cape to either of the northern provinces. Would he be refused Christian fellowship in the Church of which he was already a member? This is actually the effect of the Bill as passed—the Dutch Reformed Churches in the northern provinces may refuse to admit, on the mere ground of colour, the Dutch Reformed Church members from the Cape province. The defence of this provision, even by the promoters of the Bill, was hollow, half-hearted, and apologetic. They must choose the lesser of two evils; they must bow to the inveterate colour-prejudice in the north; they were only doing in the Church what the State had already done in the Union Constitution, in excluding the coloured people from the full rights of citizenship. These arguments were soon riddled by leading speakers on both sides of the House. Mr. Merri-man pointed out that "the whole object of the Church was not to follow politicians, but to lead them in the right way. What shocked them in this clause was that it was totally opposed to the principles of Christianity which were professed by the Church for which they were legislating. What would the Master have said about this clause on the shores of Galilee? It was in the equality of humanity that lay the whole strength of the Christian religion, and he regretted that in a Bill dealing with the Church they should have a clause which put in legislative language that a man of one colour should not worship with the man of another colour. To put down in the Act, in the charter of the Church, the colour line, did seem to some of them right against the principles of Christianity. It was so different from some of the other Churches, so different from a Church which they despised, and which they thought infinitely below themselves—the Mohammedan Church. Therein lay the whole strength of that Church. A man, no matter what his colour, was a brother, and was admitted, and could worship with the Sultan of Turkey himself. That was why Mohammedanism was making such advances in South Africa, while Christianity was not. He deplored it." Other speakers followed in the same strain. "They were going to have this Union," said one, "at the cost of truth and honour, and at the cost of the doctrines they taught every day. The thing was monstrous;" and Mr. Henderson (Natal) asked: "Would the promoters of this Bill refuse to go into church with the twelve apostles, or would the twelve apostles be considered coloured persons?" But what is the use of argument where blind and ignorant prejudice holds the field? The clause was carried by a majority of 24 in a House of 78—another instance of the tail wagging the head.

Another incident which has recently occurred shows what a low ideal prevails on this matter, not only in a sectional church, but throughout the State. A Boer farmer named Moller, who lives in an up-country district, had married a coloured woman of half-European descent, and had sent his children to the public undenominational school of the district. The parents of some of the other scholars objected to

the presence of Moller's children in the school on the ground of their colour, and the school managers decided to refuse admission to the latter. Moller took his case to the highest Court, and the Chief Justice and other judges have decided, in accordance with the Cape School Board Act of 1906, that the managers of the school are acting within their legal rights in excluding any child who is of non-European parentage. Moller has to pay his education rate all the same, while his children are excluded from the State schools towards the maintenance of which he has to contribute.

I saw it stated, a short time ago, on the authority, apparently, of a South African newspaper, that the South African Labour Party had passed a resolution demanding the exclusion of the coloured people from the franchise. This is not so. The Labour Party has declared itself against any further extension of the franchise to the natives, being in favour of governing the natives through a native advisory council. Many people in all parties are in favour of this policy. But many of the coloured or half-coloured people are quite as civilised as many white people, indeed more civilised than some whites, and there is no political party in South Africa that I am aware of that has declared itself in favour of depriving the coloured people of the franchise, though there are many people who would like to do that. What we want in South Africa is not a colour line, but a civilisation line.

R. BALMFORTH.

Cape Town.

MANSFORD STREET CHURCH AND MISSION.

Annual Meeting.

THE annual meeting of subscribers and friends of the Mansford-street Church and Mission, Bethnal Green, was held in the schoolroom on Tuesday evening, March 12, Mr. Charles Hawksley, being in the chair. Mr. Ronald P. Jones, secretary, who presented the financial statement in the place of Miss Louisa Jones, the retiring treasurer, who was unable to be present, pleaded for increased subscriptions to meet the growing needs of the Mission. The Minister's report, which was read by the Rev. Gordon Cooper, was very encouraging, and laid special emphasis on the loyalty and devotion of all who were co-operating with him in the work. The most encouraging feature of the year was the first Welcome Service, held on Palm Sunday, when seven new members joined the church and were publicly welcomed by the minister and congregation. It was hoped that such a service might become a regular feature of the church life. A beautiful roll book of membership had been presented to them by several friends, and this they hoped might be the means of binding the members still more closely to the church. Mr. Cooper made special reference to the Preston Club, which has been joined by many of the old members and several of the present members of the Boys' Own Brigade.

"There are now between 50 and 60 members, the great majority of them about 16 years of age. Mr. Parker still acts as secretary and steward of the club, and I am most anxious to get him further assistance in its management. These lads want a few good friends to come and help them in their club life—to spend a few evenings a week in their club with them to organise their games, and generally to interest themselves in the club and its members. The position at present is most encouraging and full of promise for the future, if further help is forthcoming. And, further, I am not without hope that the presence of many of the old Brigade boys in the club may be the means of drawing the club more closely into connection with the church."

The Provident Bank still continued to be one of the most useful institutions connected with the Mission. The figures for 1911 show there were 1,040 depositors who paid £668 into the bank. The organisation of the country holidays had also demanded a great deal of time and attention.

The Hampstead rooms were filled with regular visitors—26 in all—from April 24 to October 19; 19 others, members of the congregation and Sunday school, were entertained at Bernard Cottage, Southend; 51 children were sent away for a fortnight to Halstead and 47 to Lewes; 15 of the teachers and older scholars were accommodated at Pett, near Hastings; and 5 other cases were provided for, either wholly or in part. In addition 19 boys joined the Boys' Own Brigade camp at Deal.

Mr. Hawksley moved the adoption of the reports.

Dr. Drummond, of Oxford, in seconding the resolution, expressed his unabated confidence in the aims which lay behind the work of the Mansford-street Mission. The resolution brought to his mind many happy memories and hopeful prospects for the future, and gave him a feeling of religious calm amidst the social and industrial unrest of the present time, for he had not reached the age when men felt that all good lay behind and all evil in front. He recalled the days, more than 50 years ago, when he used to go down to the Spicer-street Mission. In recent years they had heard a good deal about the "atmosphere" of schools and institutions, and he thought it was a very good word. In Spicer-street he always found an atmosphere of devoutness, of quiet calm, of peace and brotherhood which immediately impressed the visitor, and which could be traced to the influence of that revered and beloved man, Mr. Corkran. He trusted some of the younger students found it as inspiring to go down to the Mission now as he used to find it in his own youth. All hope for good results, he continued, depended upon the deep human influence of those who went about among their fellow-men and helped to redeem and uplift them. Teaching was a good thing, and much might be done in that way, but the redeeming and uplifting power of teaching depended upon the soul that was behind it. Character alone could create character. All who were engaged in the work of Mansford-street Mission brought to it a spirit of pure and loving kindness. They were drawn by deep pity for sufferings which they felt

they could alleviate. They felt a strong compassion for those who were greatly tempted, and to whom they could impart strength to withstand those temptations. They regretted the want of faith and the scepticism which prevailed at the present time, and would go in the ardour of their convictions to speak to those in whom the religious consciousness was only awaiting their kindling touch. In all this work the church was the focus. He believed in the strong moral power, the humanity and inspiration of religious worship. The religious influence should be everywhere present in all the activities connected with a Mission, and if depth of character and depth of faith were found within the hearts of those who superintended those activities, their influence must inevitably spread although they might not be able to trace its effect in visible lines. They might be perfectly sure that it was going down into many a heart, and that even those who were not conscious of it were being raised to a nobler standard of life. They all wished to do what good they could, added Dr. Drummond, but personally he felt in regard to various legislative proposals that although they might be very useful and necessary, there was always in them an element of uncertainty. But in their religious work they could have no doubt, for that was founded upon an impregnable rock. Wherever lofty purposes, pure brotherly sympathy and loving kindness existed, they did good. The best of institutions if worked by the selfish would prove failures; while even imperfect institutions when carried out in the spirit of brotherhood would slowly evolve into something better. The greatest want of the present day was the growth of this spirit of Christianity, this deep inward life, this common love of man for man which rose above all class distinctions. This they must try to bring home to the hearts of others, and so their influence would spread in ever-widening circles, and their efforts would be blest.

The Rev. H. Gow and Dr. Blake Odgers also spoke, the former laying special emphasis on the religious influence of missions like Mansford-street. They were never more needed than at the present time, he said, for they ministered to a perennial need which no other institutions, however admirable in their aims, and however nobly carried on, could meet. The Rev. Gordon Cooper, in responding to a very cordial vote of thanks for the earnestness and devotion with which he carries on his work, expressed his deep sense of obligation to the band of helpers associated with him, and said that he was not without hope that a University Settlement would one day be established at Mansford-street.

Mr. Arthur Punnett was appointed treasurer in the place of Miss L. Jones, whose resignation has been accepted with great regret.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

THE fifty-second annual meeting was held in the Oxford-street Chapel, Accrington, on Saturday, March 9. Mr. J. R. Cameron presided over the business meet-

ing. The report which was presented recorded the highest average attendance at the general committee meetings attained for many years past, if ever before. The main feature of the year had been the receipt of the contributions of various churches to the Jubilee Fund. Twenty-one churches had made such contributions, and one more promised help. The fund would be kept open for some time longer, and the treasurer would not present his balance sheet before the annual meeting in 1913. The financial statement for the year 1911 showed a balance due to the treasurer of £121 10s. The report was adopted on the motion of Mr. J. R. Cameron, seconded by Mr. Wilde. On the motion of Mr. Cameron, seconded by Mr. Webster, a welcome was extended to the Rev. W. J. Piggott, late of the Home Missionary College, Manchester, who has settled at Burnley (Trafalgar-street Church) and to the Rev. James Crossley, who has taken charge of Ansdell after 17 years' ministry at Birkenhead. Mr. John Mather was elected President for the ensuing year, and the Revs. E. D. Priestley Evans, Bury, and R. Travers Herford, Stand, Manchester, secretaries. A service was afterwards conducted by the Rev. W. J. Piggott, and an address given by Dr. Mellone. In the evening a meeting was held at the chapel, Councillor Cameron presiding, when the speakers in addition to the chairman were the Rev. H. D. Roberts, Dr. Mellone, and Mr. J. Wigley, Manchester.

A UNITED SUMMER SCHOOL FOR SOCIAL SERVICE UNIONS.

A UNITED summer school has been arranged by the Inter-Denominational Conference of Social Service Unions which will take place at The Hayes, Swanwick, Derbyshire, from June 22 to 30. A most interesting programme of lectures has been arranged, attention being focussed on certain aspects of the Social Problem, which is too big to be dealt with as a whole. The programme includes, under the sections "The Child" and "The Youth," lectures by Mrs. Margaret Alden, M.D., on "Environment," Mr. Charles E. B. Russell on "Adolescence," and Mr. R. A. Bray, L.C.C., on "Youth and Industry." Miss Gertrude Tuckwell, Mrs. Phillip Gibbs, Mr. R. Seebolm Rowntree, the Rev. Will Reason, the Rev. A. J. Carlyle, D.Litt., and others, will speak under the section "The Adult Worker," and on Saturday evening, June 22, Prof. Muirhead will address the students at the opening meeting on "Problems and Prospects of Social Reform."

Swanwick is beautifully situated, and all who join the summer school are sure of spending a delightful holiday, as well as having the opportunity of making friends among the members of the various Unions which will be represented, and of hearing a series of interesting and instructive lectures on social questions of the day. One who has been there writes enthusiastically of the happy times which he has spent at The Hayes. "It would be im-

possible," he says, "to find a more attractive spot in which to hold any sort of conference or summer school. The original house and garden are still intact, and give a pleasantly homelike and dignified air to the whole estate. The garden is an immense asset, with its four or five tennis courts, its shady orchard, and its wide lawns. The hall of the house is an ideal resort for a wet day. It is supplied with comfortable armchairs, and contains a beautiful organ. From the house a passage leads into the new rooms round 'The Quad,' and on the other side there is the dining hall, built by the Conference Estate Company, and capable of seating about four hundred. It is a delightful, airy, cheerful room. It has doors leading into the kitchen garden, at the top of which stands the hostel, which provides sleeping accommodation for about three hundred. A popular feature of The Hayes is the Restaurant. In this white and red-tiled room, decorated with great vases of flowers, thirsty lecturers and students congregate to refresh themselves with milk, lemonade, or bowls of fruit and cream. Here, too, you may buy notebooks, pencils, photographs and other paraphernalia necessary to the student. Verily, an ideal place for the recreation of body, mind and spirit. Those who visit The Hayes will hear with regret the local equivalent of the Parliamentary cry—'Who goes home?'"

The inclusive charge for single bedrooms is 5s. 6d. per day, or 35s. for the week, *i.e.*, from tea on Saturday, June 22, to breakfast on Saturday, June 30. 5s. is payable as a booking fee on application, and is not returnable. The balance of 30s. must be paid not later than Monday, June 24, 1912. Further information may be obtained of the secretaries of the various denominational Unions, or direct from the Hon. Secretary of the Summer School Sub-Committee, Mr. J. J. Stark, Ashmead, Orleans-road, Upper Norwood, London, S.E.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held at Essex Hall, London, on Friday, 8th inst. Four beneficiary members became entitled this year to receive the pensions for which they, with the assistance of the Fund, have subscribed; two others are already in receipt of theirs; and in two cases small annuities are paid to aged ministers. Two new beneficiary members were elected, the number being now over 100. The annual report and financial statement were adopted and ordered to be printed. The subscription list has been brought up to £297 7s. 4d., but is still rather short of its original standard, to which it ought to be restored. Thirty-nine congregations were included in the list of subscribers, their contributions amounting to £64 12s. 7d. Arrangements were made for the triennial meeting of subscribers and members of the Fund, which is to be held in Birmingham at the time of the National Conference, on Thursday, April 18, at 6 o'clock.

THE SOCIAL MOVEMENT.

POOR LAW REFORM.

THE discussion on Poor Law Reform this week in the House of Commons will provide the thoughtful student of social questions with material for reflection. Mr. Burns' invincible optimism and faith in himself and his Department might lead the unwary to suppose that Poor Law Reform was unnecessary. Everybody is doubtless interested to hear that so small a number of children under three years of age are in metropolitan workhouses, and that a team of Poplar Poor-Law boys (under Mr. Burns' captaincy) could hold their own against a second eleven from Eton or Harrow, but what has become of the Report of the Poor Law Commission of 1909, which, *pace* Mr. Burns, is the most remarkable, informing, and valuable sociological document that has appeared during the last 100 years?

* * *

Seeing that this ponderous document on its first appearance sold like the latest novel at the circulating libraries, that the heart of the thoughtful public was stirred by it as by nothing else within living memory, that on the part of both sections of the Commission there was so damning and irrefutable an indictment of the Poor Law system as it exists, it might have been supposed that nothing could have been easier than for a Government to concentrate at least upon the changes suggested by both sections of the Commission. Failing this, at a later stage, subsequent to the issue of the Report, the County Councils' Association devised a compromise between the Majority and Minority sections of the Commission, which was accepted by the most prominent members on both sides. A Bill on the lines suggested by the County Councils' Association could have been passed with far less controversy, and when passed might have been far more effective than an Insurance Bill.

* * *

It is so obvious that one is ashamed almost to point out—and we are grateful to Mr. Walter Long for mentioning it in his speech on the debate—that the irreducible minimum of reform, long, indeed, overdue, was to carry out the proposals of the Royal Commission on the Feeble-Minded and the Departmental Committee on Vagrancy, with regard to which there is no sort of controversy whatsoever. If the feeble-minded and vagrant, or in general terms, "the unemployable" class had been dealt with, some clearance would have been made towards a beginning of dealing with the complicated questions of unemployment and a "living wage."

ANNOUNCEMENTS.

THE annual meeting of subscribers and friends of the Blackfriars Mission and Stamford-street Chapel will be held on Monday, March 25, at 7.45 p.m., when

Mr. Charles Hawksley will occupy the chair. Tea will be provided at 7 p.m.

A COUNCIL Meeting will be held on Wednesday, March 20, at 3.30, in the Council Room at Essex Hall, in connection with the British League of Unitarian and Other Liberal Christian Women. Mrs. W. Blake Odgers will preside. Miss Brooke Herford will present a report on her recent visit to Lancashire and Yorkshire, and an address will be given by Mrs. Davies, of Wakefield, on "The Intellectual Advance of Women and the Opportunity of the League."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Edinburgh: St. Mark's Chapel.—The new organ, built by Messrs. Ingram & Company, was inaugurated by an organ recital on Friday evening, March 8. The handsome Renaissance case of the old organ has been used to enclose the new instrument. The new organ is stated to be an excellent example of all that is up to date in the modern art of organ building.

Gorton.—At a largely attended meeting of the congregation of the Brookfield Church, held after evening service on Sunday, March 10, it was decided to postpone the bazaar advertised in recent issues of THE INQUIRER. It was felt that it would be unfitting to appeal for public aid at a time of deepening depression and poverty. If the coal strike should soon be settled the bazaar will, in all probability, take place on May 1 and the three succeeding days.

London: College Chapel, Stepney.—The annual distribution of prizes to scholars in the Sunday-school took place on Sunday, March 10, when Miss Tagart presented 44 prizes for attendance, conduct, and attention during the year 1911.

London: Peckham.—The annual meeting of the congregation of the Avondale-road Church was held on the 5th inst., when the reports submitted showed that the Church and its various institutions were progressing favourably, and giving substantial promise of future development. The change of ministers which occurred last autumn naturally acted as a slight check on progress, but the increased attendances for the past three or four months afford a gratifying testimony to the appreciation of the Rev. Douglas Robson's ministry. During the evening the Choir Master, Mr. G. V. Carter, was presented with a silver-mounted conductor's baton, the presentation being made by Miss Cooley on behalf of the Choir members.

London: Wandsworth.—The annual general meeting of the congregation was held on March 6, and there was a good attendance of members. The committee's report was adopted and officers elected for the ensuing year. Mr. C. Hawksley, President of the British and Foreign Unitarian Association, was present, and tendered the thanks of his committee for the permission given for the Rev. W. G. Tarrant to undertake his missionary tour in South Africa.

Sheffield: The late Mr. G. C. Snalith.—The Upper Chapel has suffered a serious loss in the

death of Mr. G. C. Snaith, which took place on March 6. Born at Darlington, where his family were attached to Unity Church, he went to Sheffield at the age of 21, and after 11 years there, started business as a bookseller on his own account. He was much interested in everything that related to literature, and was a member of the Sheffield Playgoers' Society, and of the Literary Society connected with Upper Chapel, where he had worshipped for many years. He had served on the chapel committee, and took an active part in the work of the special committee which prepared the beautiful liturgical services at present in use. It was his desire early in life to become a Unitarian minister, but this proved to be impracticable. He occasionally acted as lay-preacher, however, until ill-health prevented him from doing so. Mr. Snaith leaves a widow, but no family. The funeral took place on Saturday, March 9, at the Sheffield City Crematorium, the service being conducted and an address given by the Rev. C. J. Street. Reference was also made by the minister on Sunday morning at Upper Chapel to the loss which the congregation had sustained.

Stalybridge: Hob-hill School.—A four days' bazaar, in aid of the fund for defraying the expense of the extensions and alterations to Hob-hill School required by the Board of Education, has resulted in the sum of £1,112 being realised. The actual cost of the improvements was about £1,800, towards which £800 had previously been received in subscriptions and donations. The opening ceremony on the first day was performed by Miss Beatrix Potter, of London, Mr. Wm. Thompson presiding. Mr. Kenyon gave a short account of the work in connection with the alterations, together with the names of those who had generously helped them with donations. The bazaar was opened on the second day by the Hon. Mrs. Wood, wife of Mr. John Wood, M.P. for the borough. The chair was taken by the Mayor, Alderman J. Ridgard, J.P. Councillor A. M. Fletcher, J.P., of Hyde, performed the opening ceremony on the third day, Colonel J. W. Pollitt, V.D., J.P., presiding; and Councillor J. Bottomley, J.P., opened the bazaar on the last day, when the chair was occupied by Mr. Edwin Oliver. The room was beautifully decorated, and all the arrangements were successfully carried out by those responsible for the work of organisation.

NOTES AND JOTTINGS.

PROFESSOR SAINTSBURY ON THE REVISED VERSION.

Professor Saintsbury has explained his refusal to sign the recent memorial on New Testament revision as due not to any love for the work of the revisers, but to his deep repugnance to tampering in any way with the literary splendour of the Authorised Version.

"With everything that was said by the memorialists against the existing 'Revised' version," he writes in *The Times*, "I heartily concur, and had I been present I should have gone beyond any of them. From the Chair which I unworthily occupy I never fail to take up my parable and give my testimony against that abomination of desolation. But to better it by tinkering the 'Authorised' is a very different matter. The subject of English prose rhythm is one to which I have given great and increasing attention for a very long time; for the last two or three years it

has occupied almost my whole leisure. And I have become more and more certain that not the most accomplished master of style who ever lived could or can, save in obvious falsetto and by occasional *tours de force*, even imitate the styles of the past, still less patch the actual coats with his new-old stuff. Even Lamb, whose powers in this way were unique, never attempted the latter task; and I feel nearly certain that he would have been horrified at the notion."

THE BAHAI MOVEMENT.

The teachings of the Báb, and of Baha'u'llah, which have been referred to several times in our columns, are the subject of an article by Mr. Harrold Johnson in the *Contemporary Review*. "Bahaism," he says, "claims to have the adhesion of at least one-third of the Persian people, including members of the ruling family, viziers, parliamentary deputies, governors, and many religious teachers or Mullahs. It has numerous followers in European and Asiatic Turkey, Egypt, India, Burma, and has excited considerable interest in Japan, Siam, Ceylon, Russia, Germany, France, the United States of America, and in Great Britain. . . . It counts followers also among all the great religions of the world, and it is not an infrequent occurrence in such a cosmopolitan city as Rangoon, for instance, to find Buddhists, Mohammedans, Christians, Jews, Zoroastrians, and Hindus met together, united by Bahaism into one family of love—race, caste, sect, dietary distinctions, age-long severing customs and prejudices all obliterated and merged in the white light of the unity of faith."

CONFERENCE ON DIET IN SCHOOLS.

We understand that a conference on "Diet" in public, secondary, and private schools in connection with the National Food Reform Association will be held at the Guildhall on May 13, the Lord Mayor presiding at the opening session. The large and representative committee includes Mr. F. B. Malin, Headmaster of Haileybury; Mrs. Scott, Godstowe School; Dr. Clement Dukes, Hon. Consulting Physician, Rugby School; Dr. M. D. Eder, editor of *School Hygiene*; Miss J. Watson, Association of University Women Teachers; Dr. T. N. Kelynak, editor of *The Child*; Professor F. Murison, editor of the *Educational Times*; and others. The programme is as follows:—(1) Diet as a factor in physical, intellectual and moral efficiency; (2) existing methods; (3) the main lines of reform; (4) instruction in the elements of physiology and personal hygiene; (5) problems of institutional feeding; (6) training in institutional management. Full particulars, with conditions of membership, &c., may be obtained on application. It is proposed to call a further Conference to consider the feeding of elementary school children and those in charitable institutions.

A MASQUE OF LEARNING.

Professor Patrick Geddes has just organised a pageant of education through the ages in Edinburgh, which began on Thursday and ends to-day. The scheme was arranged in celebration of the semi-jubilee

of the University Hall of residence, and it comprised a presentation of the aspects of culture of all the great civilisations, Eastern and Western, ancient and modern; from the Egyptian, Indian and Chinese systems, through the Greek and Roman, Celtic and Mediaeval, to the Renaissance and encyclopædic epochs, and the ideal union of city and university. Such a programme almost leaves one breathless, but it will give some idea of the ground which is covered by Professor Geddes in his comprehensive scheme. We should like to see the same idea carried out in London, or in the university towns of England. Such pageants, besides stimulating the imagination and giving more colour and beauty to life, have a high educational value both for those who take part in them and for those who only look on.

WOMEN ASTRONOMERS.

At the present time several women astronomers are holding official positions in the British Astronomical Association. One is director of the observing section for meteors, auroras, and zodiacal light, another has made journeys to Lapland, Russia, and Trinidad to observe total eclipses of the sun. Miss Everett, who had a brilliant academic career, was for some time at Greenwich Observatory, where the introduction of women astronomers has proved a most successful innovation. In France, Mlle. Edmée Chandon has just been made Assistant Astronomer at the Paris Observatory by Ministerial decree, being the first woman to be appointed to such a position.

THE INTERNATIONAL PROHIBITION CONFEDERATION.

A memorial petition was sent out to all ruling Sovereigns as the result of the recent Conference held at The Hague by the International Prohibition Confederation. Replies have already been received from the Governments of Great Britain, Germany, Belgium, Sweden, Portugal, Mexico, and the United States of America. The memorial drew the attention of the various Rulers to the destroying power of intoxicants throughout the world, and urged that in the best interests of their subjects the objects which the Confederation has in view should receive the most careful and sympathetic consideration of all civilised Governments.

* * *

A lengthy resolution was passed by the Conference, respectfully urging the properly constituted authorities in every nation throughout the world to make prompt and thorough investigation by competent specialists as to the economic and ethical effects resulting from the use of alcoholic and other intoxicants, and requesting that during such investigation public evidence be taken, and that, when the collective reports giving the results of such investigations be made, they be fully made public. The resolution further urges that if the ascertained facts be such as to warrant the expressed opinions of the Conference, that prompt and effective measures be adopted for the suppression of the manufacture, importation, exportation and sale for improper uses of all intoxicants throughout the world.

FREE CHURCH LEAGUE FOR WOMAN SUFFRAGE.

President: Rev. JOHN CLIFFORD, M.A., D.D.

Hon. Treasurer: Mrs. S. H. Holman, 55, Talbot-road, Highgate, N.

General Secretary: The Rev. C. Fleming Williams.

Vice-Presidents:

Lady Aberconway
Mrs. Percy Alden, M.D.
Miss Annie Leigh Browne
Miss Dobell, B.A.
Mrs. Henry Holiday

Miss Anna Martin, B.A.
Mrs. Martindale
Mrs. Philip Snowden
Mrs. Saul Solomon
Lady Spicer
Mrs. Cobden Unwin

Mrs. Sidney Webb, LL.D.
Albert Dawson, Esq.
Walter McLaren, Esq., M.P.
W. T. Stead, Esq.
Sir James Yoxall, M.P.

Rev. Ernest J. Barson
Rev. R. J. Campbell, M.A.
Rev. J. Estlin Carpenter, M.A., D.D.
Rev. J. Ivory Cripps, B.A.
Rev. W. Kaye Dunn, B.A.
Rev. W. Tudor Jones, Ph.D.

Rev. E. B. Kirtlan, B.A., B.D.
Rev. J. Scott Lidgett, M.A., D.D.
Rev. Dugald Macfadyen, M.A.
Rev. E. Macpherson, M.A.
Rev. F. B. Meyer, B.A.
Rev. W. E. Orchard, D.D.
Rev. Thomas Phillips, B.A.

Rev. J. E. Rattenbury
Rev. Philip H. Wicksteed, M.A.
Rev. Sydney Wicks
Rev. C. Fleming Williams
Rev. T. Jameson Williams
Rev. T. Rhondda Williams

OUR AIMS ARE:

1. By religious and educational methods to bring to bear the great body of Free Church opinion on the removal of the sex barrier as it relates to the Parliamentary Franchise.
2. That the Free Churches should do their part in keeping this great movement religious; and not allow it to drift, as other great movements have done, beyond the Church. As Dr. SCOTT LIDGETT says: "An effort to advance the movement on truly religious and thoughtful lines is most urgently called for at the present time; to commend it to the best womanhood of the country."
3. Though the gaining of the vote is the primary, it is not the final aim. It is hoped that the League will carry on a great work of Education, so that the vote may be used to remove some of the foulest stains from our civilisation.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,

Regent Street, W.

Telephone: 1534 MAYFAIR.

FREE!—200 Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Beautiful designs, wide range of fascinating colours and designs. Washable colours fast, wears years. Write.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMNANTS!—Genuine White Art Irish Linen, Big Pieces, suitable for making charming Tea-cloths, Tray-cloths, Doyles, &c. Only 2/6 per bundle. Catalogue FREE. Postage 4d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at **Essex Hall** on **Tuesday, March 26**, at 4 p.m., the President, CHARLES HAWKSLEY, Esq., in the Chair.

Nominations for the Council and the Committee for the ensuing year should reach the Secretary not later than March 31.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

FURNISHED HOUSE, for Ladies, in Country Town, for spring months; 3 sitting, 2 bedrooms, housekeeper and gardener left. Objection to children and dogs. Also at Midsummer, Country Cottage, unfurnished. Every convenience to save work.—Mrs. MACE, View Tower, Tenterden.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

BURGESS HILL, SUSSEX.—Comfortable Apartments or Board Residence near church and rail.—Apply, Mrs. CHILD, Rothesay, Burgess Hill, near Brighton.

BOURNEMOUTH.—Sunny, detached House to Let, furnished, April, May, June. Two reception, four bedrooms, bath and garden. Servant left. To small family without children, two guineas a week.—E., "Glengyle," Chester-road, Branksome-park, Bournemouth.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing **WOOLLEY'S** Dispensing and Retail Establishment.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 16, 1912.

* Regarding Advertisement Rates see inside Front Cover.